tells us, our intuitive consciousness feels, and their witness is confirmed by spiritual experience, that the one pure and absolute Existence exists in all things and beings even as all things and beings 'exist in It and by It, and nothing can be or happen -without this indwelling and all-supporting Presence.

A second affirmation which our mind naturally accepts as the consequence of the first postulate, is that by the supreme consciousness and the supreme power of this omnipresent Divinity in its perfect universal knowledge and divine wisdom all things are ordered and governed in their fundamental relations and their process. But on the other hand, the actual process of things, the actual relations which we see are, as presented to our human consciousness, relations of imperfection, of limitation; there appears a disharmony, even a perversion, something that is the contrary of our conception of the Divine Existence, a very apparent denial or at least a •disfigurement or disguise of the Divine Presence.

There arises then a third affirmation of the Divine Reality and the world reality as different in essence or in order, so different that we

have to draw
away from one to reach the other; if we
would find
the Divine Inhabitant, we must reject
the world
he inhabits, governs, has created or
manifested in
his own existence. The first of these
three pro-
positions is inevitable; the second also
must stand if
the omnipresent Divine has anything at
all to do
with the world he inhabits and with its
manifesta-